



A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhāgavatam

Dedicated to His Divine Grace A.C. Bhaktivedānta Swāmi Prabhupāda
Founder-Ācārya of the International Society for Kṛṣṇa Consciousness

Me, Mind, and
Bhakti –
Dissatisfaction



The Embodiment of
Baladeva-Tattva

Insights from Young minds

Analogy Arena

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The Embodiment of Baladeva-Tattva

By A.C. Bhaktivedanta Swami Prabhupāda

The appearance day of Nityānanda Prabhu...
Nityānanda Prabhu is Baladeva, Baladeva-tattva.
vrajendra-nandana yei, śacī-suta haila sei,
balarāma haila nitāi

“Who was formerly the son of Nanda Mahārāja, He has appeared as the son of Śacīdevī.” Śrī Caitanya Mahāprabhu’s mother’s name was Śacīdevī. So Kṛṣṇa... Kṛṣṇa is Śrī Caitanya Mahāprabhu, and Balarāma is Nityānanda Prabhu. In the Vedic literature it is said: nāyam ātmā balahīnena labhyaḥ; na bahunā śrutena. So bala means strength. Sometimes some rascal philosophers, they take it that bala means bodily strength. They propagate this philosophy that “Unless you are bodily stout and strong, you cannot achieve spiritual salvation. You must be very strong and stout and eat meat and fight, and then you’ll get the next spiritual birth.” No. This bala, this strength, is different. This is spiritual strength. The difficulty of the present situation is that actually we are moving on account of spiritual strength, but they have no information of the spiritual strength. They are thinking of material strength. That is expressed here, that...ahaṅkāre matta haiyā, nitāi-pada pāsariyā, asatyere satya kori’ māni

By the spell of Māyā—ahaṅkāra-vimūḍhātmā kartāham iti manyate—they are thinking that, “We are independent. We can do whatever we like.” Under false pretext, false prestige, everyone is thinking, Bewildered by false ego, they do not understand that the real strength is spiritual strength.

We see daily that a very strong man, a very powerful man, or a very good scientist... So where is the strength? The strength is ātmā. As soon as the ātmā, or soul, leaves the body, then what? The intelligence, the strength, and all the qualities are gone. That is the difference between a dead man and a living man. A living man is very powerful, very influential, and can do so many things. But as soon as he lies down, dead, he may be on the floor, and even if you kick him on the face, he will not protest. So where is that strength? That is spiritual strength. It is ātma-bala—the strength of the soul—on which the body moves. Suppose you have a very good car, like a Mercedes or a Rolls Royce. But when there is no petrol, how will the car move? It is not possible. Similarly, the real strength is spiritual strength. That spiritual strength is Balarāma. Bala means strength. Therefore, we have to take shelter of the lotus feet of Balarāma, who is guru-tattva. Balarāma means guru-tattva. Balarāma represents the guru. yasya prasādād bhagavat-prasādaḥ. If we want to understand Śrī Caitanya Mahāprabhu, if we want to understand Kṛṣṇa, then we must take shelter of Balarāma. nāyam ātmā bala-hīnena labhyaḥ—this Vedic injunction means, “Without the mercy of Balarāma, you cannot understand, you cannot realize your spiritual identification.” So that Balarāma comes as Nityānanda Prabhu. balarāma haila nitāi. Therefore, we must take shelter of Balarāma.

Me, Mind, and Bhakti – Dissatisfaction

By Hari Bhakti Das

The essence and goal of spiritual life, as mentioned in Śrīmad Bhāgavatam, is to perform unceasing and unmotivated devotional service to the Supreme Lord Krishna, ultimately leading to complete satisfaction of the soul.

*sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihātā
ya yātmā suprasīdati*

The Bhāgavatam describes the end result as total satisfaction and the means to attain it as bhakti.

In the current age, people's minds have unlimited reasons to be dissatisfied. Students are dissatisfied with their teachers, parents with the performance of their children, and, moreover, spouses, states, and even countries are dissatisfied with one another.

The modern age provides numerous means to "satisfy" the needs and demands of our senses, without necessarily caring for the soul. There is an unlimited amount of data available on the internet and an innumerable variety of foodstuffs to pamper our taste buds—yet the soul remains dissatisfied. The destination called "satisfaction" seems unreachable, proving that there is a fundamental problem in the means to attain it. Some fortunate souls may turn to the path of bhakti in search of true satisfaction. And indeed, bhakti has the power to bestow satisfaction. Rather, only bhakti is the means to attain true satisfaction. Yet, can it happen that one remains dissatisfied even after coming to Krishna consciousness?

Yes, it can! If the process is not followed correctly, the result may differ from what is expected.

Let us explore a few causes:

1] Am I Seeking My Own Satisfaction?

We may begin our journey in bhakti with the right intentions but gradually lose sight of the goal. The goal is not satisfaction, the means is not satisfaction—rather, satisfaction is the natural result of bhakti.

However, if our advancement and happiness in Krishna consciousness are based on self-satisfaction, problems arise.

The parameters of our satisfaction can change daily. When we are new in bhakti, we have no expectations—neither from Krishna nor from devotees. We are content with small things. But as we grow, we may start expecting favors or rewards from Krishna. We may desire positions or recognition from devotees. On a sunny day, we may pray for rain; on a rainy day, we may expect the sun.

If things don't go as we wish, we may wonder why Krishna is not fulfilling our simple desires. One day, we might desire a grand feast in the temple; another day, we might desire a grand ceremony in our glorification. All such desires will surely bring dissatisfaction. When we practice bhakti with a genuine heart, without wanting anything for ourselves in return, we can become truly satisfied. Moreover, when we focus on serving, pleasing, and satisfying others—especially devotees and Krishna—Krishna fills our hearts with satisfaction.

2] Less of Krishna, More of My Thoughts and Plans

Vyāsa tried everything to satisfy people using the best of his intelligence. He even wrote the Mahābhārata and the Purāṇas for the less intelligent, out of immense compassion. Yet, he remained unsatisfied.

The reason? The means he employed to satisfy people involved giving them a lower standard—offering them lesser knowledge and devotion. When Nārada approached Vyāsa, he corrected him, pointing out that Vyāsa had emphasized the four puruṣārthas (dharma, artha, kāma, and mokṣa) more than bhakti. When Vyāsa focused entirely on giving Krishna directly to people—by absorbing himself in Krishna—he became fully content. And anyone who reads Śrīmad Bhāgavatam, the product of Vyāsa's absorption in Krishna, also becomes content.

We must be convinced that if Krishna's presence in our life is minimal, it has no power to bring true satisfaction. Śrīla Prabhupāda writes: One cannot be cheerful by nature unless one is factually seated in self-realization, which is transcendental to the material body and mind. (Śrīmad Bhāgavatam 1.5.2, Purport) In other words, identifying ourselves with our mind can never bring satisfaction—either to ourselves or to others. When Krishna is absent or secondary in our life, true satisfaction remains elusive.

3] Am I Indulging in Sense Gratification to Attain Satisfaction?

At times, devotees may justify sense gratification as a way to "digest" an "overdose" of Krishna consciousness. Some may feel that if they have engaged in service for eight hours a day, then letting their senses loose for half an hour is harmless.

Firstly, sense gratification is not a digestive aid for enhancing spiritual progress—it is more like a laxative that drains our Krishna consciousness.

Secondly, no amount of sense gratification is "all right" as a reward for devotional service.

Some may think that satisfaction naturally results from sensual indulgence, but the Bhagavad-gītā teaches the exact opposite:

*ye hi saṁsparśa-jā bhogā
duḥkha-ḥyonaya eva te
ādy-antavantaḥ kaunteya
na teṣu ramate budhaḥ*

"An intelligent person does not take part in the sources of misery, which arise from contact with the material senses. O son of Kuntī, such pleasures have a beginning and an end, and so the wise do not delight in them." (BG 5.22)

4] Am I Comparing Myself with Others?

Discontentment is a gift of modern social media. The more we compare ourselves with others, the more we invite dissatisfaction into our lives. There will always be someone who has more resources, greater accomplishments, better looks, or more of everything than we do. However, Krishna does not see how much we have—He sees how much we utilize what we have. If Krishna is not concerned with our greatness, why should we be? By understanding our own capacity and living up to it, we can be completely satisfied.

Spiritual Dissatisfaction: A Positive Perspective

Is there any room for dissatisfaction in bhakti? Yes, there is! We must be dissatisfied in our attempts to serve Krishna and in our quality of hearing and chanting. This dissatisfaction is essential—it drives us to give our best, attracting Krishna's mercy. Therefore, rather than being dissatisfied due to material indulgence, comparison with others, or self-centered desires, we must seek satisfaction in serving Krishna. At the same time, we should never be satisfied with our current level of practice. Such a sincere approach to Krishna consciousness will not only satisfy our own hearts but will also satisfy Krishna.



Honoring the Legacy of Spiritual Study at Bhaktivedanta Vidyapitha '23 Certificate Ceremony

On the auspicious occasion of the BV'23 Certificate Ceremony, His Holiness Radhanath Swami delivered an inspiring address, emphasizing the transformative power of studying Śrīla Prabhupāda's books and the responsibility of devotees to imbibe and share this wisdom.

Śrīla Prabhupāda's Vision for Scriptural Study

Radhanath Swami highlighted Śrīla Prabhupāda's dedication to translating and elucidating the scriptures, often working through the night to complete his purports. When Prabhupāda came to the West in 1965, his mission was clear—to transform lives through the teachings of the Śrīmad Bhāgavatam, Bhagavad-gītā, and other sacred texts. Even in his final days in Vṛndāvana, he continued dictating his translations, emphasizing the urgency and importance of studying these works. In a class given in New York in 1972, Śrīla Prabhupāda posed a poignant question to his followers: **“I have written these books, and you are distributing them, but are you reading them?”** He stressed that the books were primarily for devotees to deeply absorb before sharing with others.

The Legacy of Scriptural Learning

Drawing from history, Radhanath Swami recounted how Lord Śrī Caitanya Mahāprabhu met Śrīla Rūpa Gosvāmī in Prayāga and personally instructed him for ten days, laying the foundation of the Gauḍīya Vaiṣṇava Sampradāya. These teachings were further distilled by Jīva Gosvāmī, who trained great ācāryas like Narottama Dāsa Ṭhākura, Śrīnivāsa Ācārya, and Śyāmānanda Prabhu. Similarly, Śrīla Prabhupāda, through his books, has preserved and expanded this divine wisdom for generations.



Devotees must cultivate the character and humility of the great Gosvāmīs. Knowledge without qualities like compassion, gratitude, and humility remains incomplete. **The mission of Bhaktivedānta Vidyāpīṭha (BVVP) aligns with this vision by systematically imparting scriptural education.**



The Role of Devotees in Preserving and Spreading Knowledge

Radhanath Swami praised the efforts of BVVP students and teachers for dedicating themselves to deep scriptural study. He expressed gratitude to Gauraṅga Darśan Prabhu, Dean of Bhaktivedanta Vidyapitha whose life is fully committed to teaching and preserving Prabhupāda's legacy. His online teachings have reached devotees globally, utilizing modern technology for spiritual upliftment. .

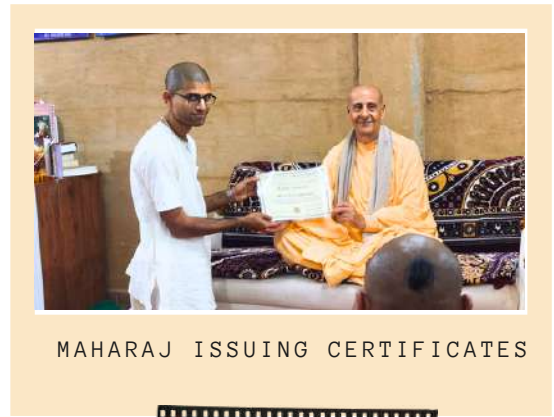


Acknowledging the influence of digital platforms, Radhanath Swami likened social media to a thorn—while often filled with misinformation and negativity, it can also be used to spread spiritual knowledge. Through sincere effort, devotees can transform digital spaces into tools for enlightenment

The Future of BVVP and Devotional Education

Radhanath Swami encouraged students to recognize the rare opportunity they have been given—to immerse themselves in scriptural study without distraction. As life’s responsibilities increase, such an opportunity may not come again. He urged them to internalize both the philosophy and the character of great Vaiṣṇava saints to establish strong Krishna-conscious communities.

The ceremony also acknowledged key contributors to BVVP’s growth, including Gaurāṅga Darśan Prabhu, Gaurāṅga Bihari Prabhu, Vaiṣṇava scholars, and dedicated faculty members. Special mention was made of the students from Bangladesh, whose unwavering commitment to scriptural learning was an inspiration to all.



MAHARAJ ISSUING CERTIFICATES



HH RADHANATH SWAMI, HG GAURANGA BIHARI, HG GAURANGA DARSHAN



GRATEFUL MOMENTS

Final Words of Encouragement

Concluding his address, Radhanath Swami reminded the devotees that the true scriptural understanding is not merely intellectual—it must transform one’s heart. He emphasized that just as Lord Balarāma transferred his blessings to Sūta Gosvāmī rather than to the learned Romaharṣaṇa, Krishna bestows His grace upon those who cultivate humility and sincere devotion. With heartfelt blessings, Radhanath Swami encouraged everyone to continue their studies with a spirit of service and gratitude, ensuring that the torch of Śrīla Prabhupāda’s mission continues to illuminate the world.



Śrī Nityānanda Prabhu: The Embodiment of Mercy

Śrī Nityānanda Prabhu, the eternal associate of Śrī Caitanya Mahāprabhu, is an incarnation of Lord Balarāma, manifesting in this age to distribute the highest form of spiritual bliss—pure love of God (prema-bhakti). He is known as the most merciful and compassionate personality, tirelessly uplifting the most fallen souls through the chanting of the Hare Krishna mahā-mantra.

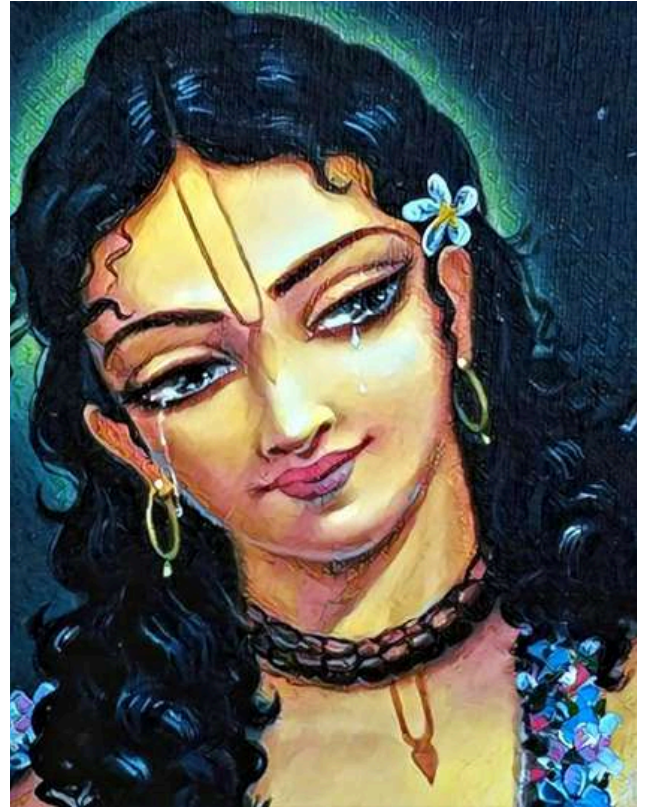
Early Life and Divine Identity

Nityānanda Prabhu was born in the village of Ekachakra, West Bengal, in 1473 CE, to Hāḍāi Ojhā and Padmāvātī Devī. From childhood, He displayed extraordinary devotion and playfully enacted the pastimes of Lord Krishna and Balarāma with His friends. His presence filled Ekachakra with joy, but as part of the Lord's divine plan, He later left home to travel with great saints.

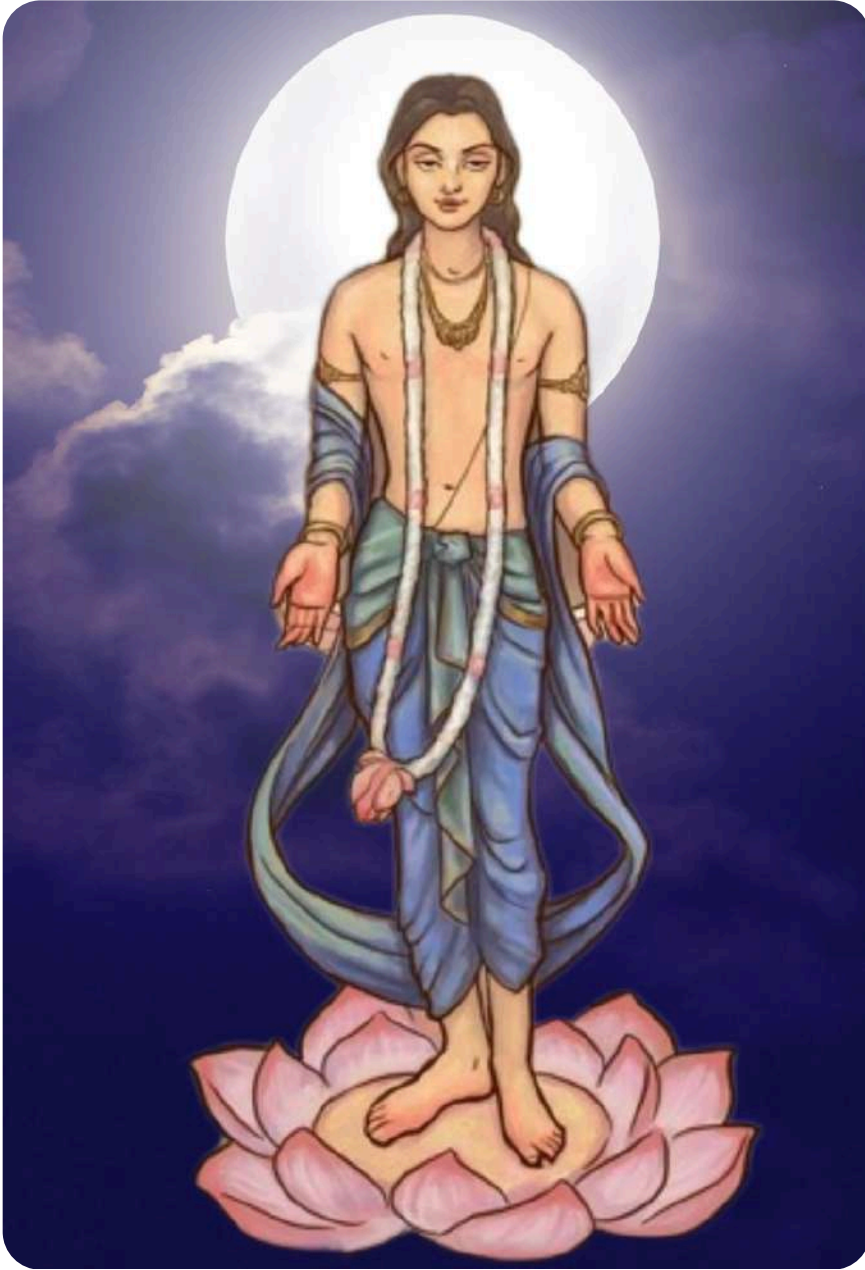
Nityānanda Prabhu is non-different from Lord Balarāma, the first expansion of Lord Krishna. Just as Balarāma serves Krishna in the spiritual world, Nityānanda Prabhu serves Śrī Caitanya Mahāprabhu in spreading the yuga-dharma (the process of spiritual awakening for Kali-yuga): nāma-saṅkīrtana, the congregational chanting of the holy names.

Meeting Śrī Caitanya Mahāprabhu

After years of pilgrimage, Nityānanda Prabhu met Śrī Caitanya Mahāprabhu in Navadvīpa, marking the beginning of a divine mission to uplift humanity. Their first meeting was filled with deep love and spiritual ecstasy.



Mahāprabhu immediately recognized Him as His dear brother and eternal associate. Nityānanda Prabhu was fearless in spreading the glories of Krishna's holy names. His most famous act of mercy was the deliverance of Jagāi and Mādhāi, two sinful brothers engaged in heinous activities. When these rogues attacked Him, Nityānanda Prabhu remained compassionate and forgiving, ultimately transforming them into great devotees. This incident highlights His unmatched mercy, which knows no conditions.



The Role of Nityānanda Prabhu in Gaura-līlā

Nityānanda Prabhu played a crucial role in Mahāprabhu's movement by taking Haridāsa Ṭhākura and spreading the chanting of Hare Krishna to every home. He would knock on doors, begging people to chant the holy name.

His approach was unique—He did not discriminate between sinners and pious people. His only desire was to flood the world with Krishna's love.

Though Caitanya Mahāprabhu took sannyāsa and withdrew from household life, Nityānanda Prabhu continued preaching without accepting renunciation. Instead, He married and encouraged the practice of devotional service within family life, setting an example for householders.

Nityānanda's Eternal Mercy

Śrī Nityānanda Prabhu is known as Avadhūta (beyond material conventions) due to His ecstatic nature. He did not worry about formalities or personal criticism but focused solely on spreading love for Krishna. His mercy is considered even greater than that of Mahāprabhu because He would approach the most fallen souls, ensuring no one was left behind.

Śrīla Narottama Dāsa Ṭhākura glorifies Him in a beautiful bhajana:

"hā hā prabhu nityānanda, premānanda sukhī, kṛpābalokana koro āmi baḍa duḥkhī"

(O Nityānanda Prabhu, who is always blissful in divine love, please cast Your merciful glance upon me, for I am greatly suffering.)

Śrī Nityānanda Prabhu's life exemplifies unconditional mercy and divine love. His mission continues today through His teachings, guiding souls toward Krishna consciousness. By praying to Him and chanting the Hare Krishna mantra, one can receive His boundless mercy and attain eternal bliss in devotional service.





What qualities a disciple must cultivate while serving a guru?

When serving a guru, a disciple must cultivate many good qualities to render appropriate service. These qualities include:

- **Being obedient:** We should obediently follow our guru's instructions and avoid being rebellious.
- **Being flexible:** We should keep an open mind when serving our spiritual master, flexibly changing our plans if need be, without complaint
- **Being respectful:** We should be respectful toward our guru, valuing their words, genuinely admiring them, and not expecting anything in return.
- **Being submissive:** We should be submissive when our guru gives us instructions, avoiding arguments or challenges when we have doubts. Instead, we should consider that we may not fully understand their guidance. As stated in the Bhagavad Gītā (4.34):

*tad viddhi pranīpātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva-darśinaḥ*

We can learn how to do develop these qualities from Mother Devahuti when she sincerely served Kardama Muni.

By Riddhi

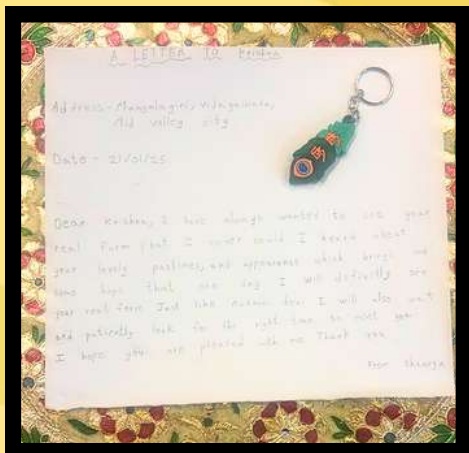
Importance of humility and dangers of arrogance.

Humility is a great quality that everyone should strive to cultivate, unlike arrogance, which is dangerous for our bhakti. One instance highlighting this is when Shiva, a great devotee of the Lord, unknowingly offends Daksha, a Prajapati, by not acknowledging him due to being in deep meditation. Shiva's humility is evident when he remains silent even as Daksha becomes extremely angry at him, unnecessarily so. On the other hand, Daksha's arrogance is apparent when he chooses not to invite Sati out of anger towards Shiva. This instance teaches us the importance of humility—remaining calm and tolerant in provoking situations, especially when it does not require us to take a stand—and reveals the dangers of arrogance, which leads Daksha to disrespect a great devotee like Shiva.

Another example of great devotees who embody humility are Dadhici Muni and Vrtrasura. Both display immense faith and complete surrender to the Lord.



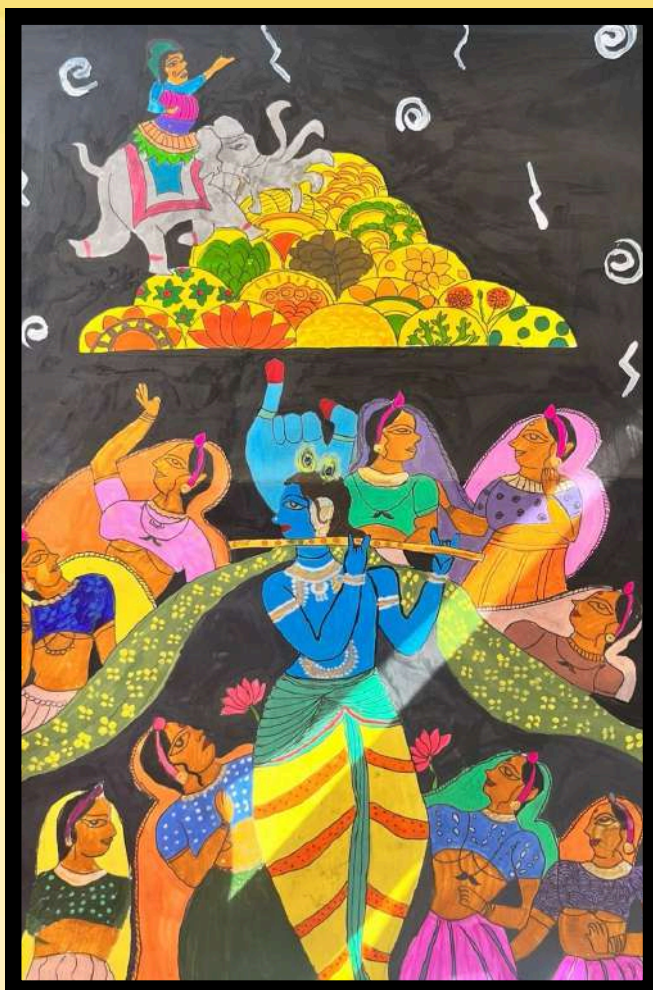
Kid's activities from Bhagavatam Tales 6 Course



What Shall I Do If I Get Syamantaka Jewel

1. If I get Syamantaka jewel I will make gold necklaces and give it to RadhaMadhav in Mayapur for decoration.
2. I can feed the cows and give prasadam to the visitors of holy places.
3. I can help ISKCON to print more books.
4. I can give a lot of money to TOVP so that it finishes soon.
5. I can also open ISKCON's schools so that devotee kids can study there.

From Gaurangai, Mayapur 21/1/25



1. Always see Krishna
 2. Go back to Gaudiya
 3. Do Japa actively
 4. Dress the deities
 5. Never criticize a devotee
 6. Read scriptures and understand them
 7. Always have devotee association
 8. Dance for the pleasure of Radha and Krishna
 9. Take initiation
 10. Always think of Krishna
- Vedavashini

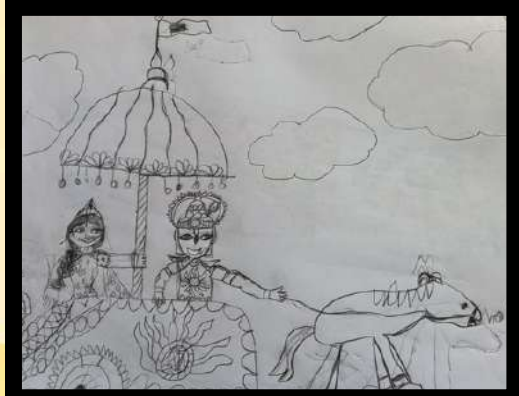


For Krishna

Dear Krishna,

I want to tell you that I love you for everything. I am very eager to get you in my life. I want to take shelter in your lotus feet. O Krishna please give me your blessings so that I can serve you with devotion. Please see & accept my wish.

From
Ananya





QUICKEST WAY TO SATISFY THE LORD

ŚB 4.31.19

*dayayā sarva-bhūteṣu
santuṣṭyā yena kena vā
sarvendriyopaśāntyā ca
tuṣyaty āśu janārdanaḥ*

By showing mercy to all living entities, being satisfied somehow or other, and restricting the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janārdana.





Madhava - Govinda (February)



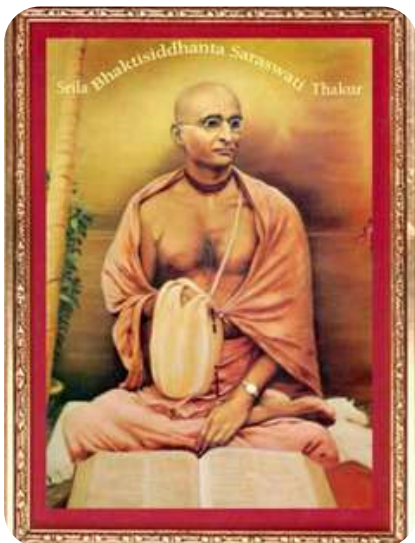
03 Feb Disappearance Day of Srila Visvanatha Cakravarti Thakura

Visvanatha Cakravarti Thakura wrote over forty Sanskrit books on the science of pure devotion to Radha-Giridhari. He also made the sweetest, most highly realized rasika tikas (commentaries) on Srimad Bhagavatam, Bhagavad-gita, the works of Srila Rupa Goswami, Kavi Karnapura, and Narottama Dasa Thakura. The life and teachings of Srila Visvanatha Cakravartipada give happiness, inspiration, and transcendental wisdom to the entire Gaudiya Vaisnava sampradaya. We sincerely pray that after thousands of births we will someday qualify to become a particle of dust under the shade of his lotus feet. Srila Visvanatha Cakravartipada ki jai!



06 Feb Disappearance Day of Sri Madhvacharya

Madhvacharya installed a beautiful Deity of Gopala standing alone holding a cowherding stick. This Deity manifested from within a chunk of gopi-candana (sacred clay). He established eight mathas (Temples) to lovingly serve "Udupi Krishna." he Gaudiya Vaishnava sampradaya originates with the Madhvas. The Madhvas and Gaudiyas share many of the same philosophical points. Both consider it necessary to surrender to the lotus feet of the guru (gurupadashraya). Madhvacharya also traveled the length and breadth of India preaching personaltheism and devotion to Lord Vishnu.



17 Feb Appearance Day of Srila Bhaktisiddhanta Sarasvati Thakura

Srila Bhaktisiddhanta Saravati's revolutionary preaching ideas sprang from the sastrie principle of yukta-vairagya set forth by the rasa acarya, Srila Rupa Gosvami. Apart from his father's writings, he published many authorized sastras: Bhagavad-gita, Srimad Bhagavatam, Caitanya Bhagavata, Caitanya Mangala, Prema-bhakti-candrika, and his favorite book Sri Caitanya-caritamrta. (esses) in Madras, Calcutta, Krishna-nagara used to pump out books, magazines, and newspapers to spread the message of Sri Gauranga Mahaprabhu.



ANALOGY ARENA



When a mad elephant enters a beautiful garden, it destroys everything, leaving a barren field.

Similarly, the power of vaiṣṇava-aparādha is so great that even an advanced devotee becomes almost devoid of his spiritual assets if he commits it.

(SB 5.1.5)

Bulls tied by ropes in their nostrils move according to the direction of the driver.

Similarly, if we move according to the instructions of the Vedas, the perfect paths for our lives will be set.

(SB 5.1.14 P)



Upcoming Online Courses



International Society for Krishna Consciousness
Founder Acharya : His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

BHAKTI SHASTRI

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Systematic Study of 4 Books
Bhagavad-Gita, Sri Isopanisad, Sri Upadesamrita & Bhakti Rasamrta Sindhu

8th Feb 2025 onwards
Every Sat & Sun 3-5 PM IST

Recordings will be provided.
Recommendation Letter from temple authorities is mandatory.

Zoom Live

- Module 1: Bhagavad Gita 1-6
- Module 2: Bhagavad Gita 7-12
- Module 3: Bhagavad Gita 13-18
- Module 4: Nectar of Instruction
- Module 5: Sri Isopanisad
- Module 6: Nectar of Devotion

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Closed-book Tests
Sloka Tests

Language - English
Fees - 6000 INR

Gauranga Darshan Das
Madhav Gopal Das

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அகில உலக கிருஷ்ண பக்தி இயக்கம்
ஸ்தாபக ஆச்சாரியர்- தெய்வத்திரு அ.ச. பக்தி வேதாந்த ஸ்வாமி பிரபுபாதா

பக்தி சாஸ்திரி

தமிழ்

பிப்ரவரி 6 முதல்
ஒவ்வொரு வியாழன் மற்றும் வெள்ளி
8 to 9:30 PM IST

4 புத்தகங்களின் முறையான ஆய்வு

பகுதி 1: பகவத் கீதை 1-6
பகுதி 2: பகவத் கீதை 7-12
பகுதி 3: பகவத் கீதை 13-18
பகுதி 4: ஸ்ரீ ஈசோபநிஷத்
பகுதி 5: உபதேசாமிர்தம்
பகுதி 6: பக்தி ரசாமரிதா சிந்து

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ଭକ୍ତି ଶାସ୍ତ୍ରୀ

ଓଡ଼ିଆ

9 ଫେବୱାରୀ ପରଠାରୁ
ପ୍ରତ୍ୟେକ ରବିବାର 7:30 ରୁ 9:30 AM IST

Registration

- ଭାଗ 1: ଭଗବତ୍ ଗୀତା 1-6
- ଭାଗ 2: ଭଗବତ୍ ଗୀତା 7-12
- ଭାଗ 3: ଭଗବତ୍ ଗୀତା 13-18
- ଭାଗ 4: ଶ୍ରୀ ଇସୋପନିଷଦ
- ଭାଗ 5: ଉପଦେଶାମୃତ
- ଭାଗ 6: ଭକ୍ତି ରସାମୃତ ସିନ୍ଦୁ

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Closed-book Tests
Sloka Tests
MCQ Tests

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Fees - 3000 INR

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- Module 4: Sri Upadesamṛta
- Module 5: Sri Isopanisad
- Module 6: Sri Bhaktirasamṛta Sindhu

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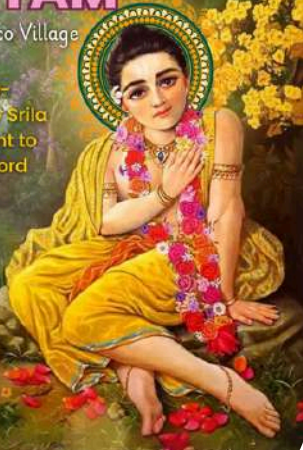
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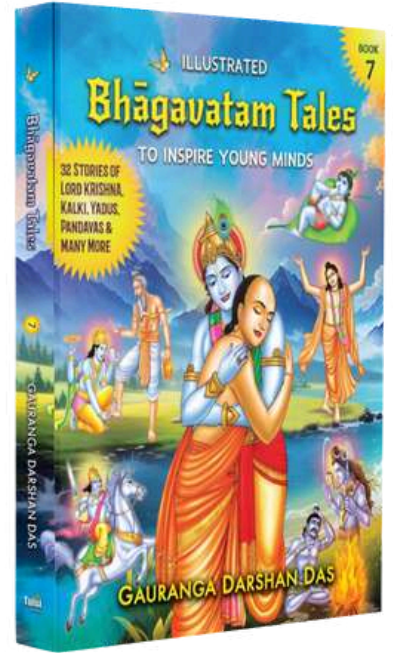
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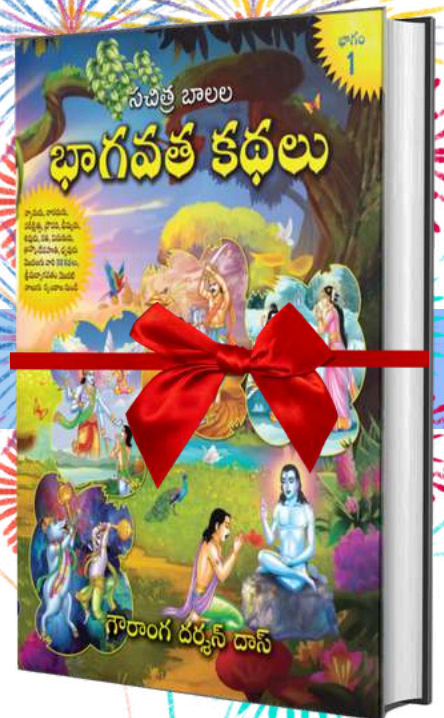
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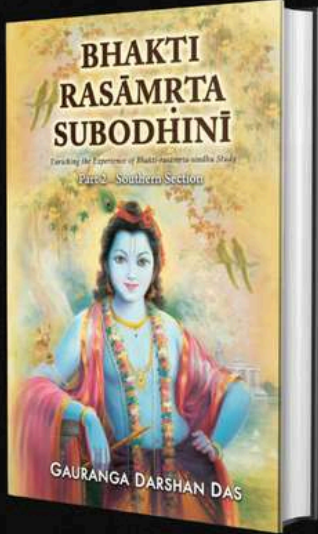
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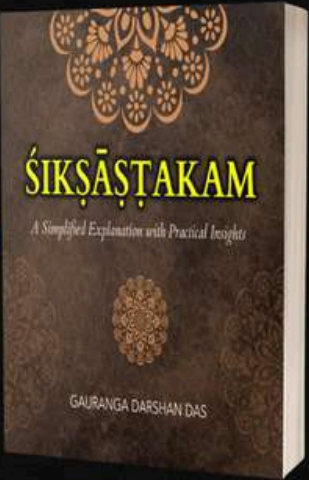


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